day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 [466] 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

short planks, and whose wooden framework may be crudely carved; this will be the summer kitchen-living-room. Its winter counterpart, a smaller, darker room, will be found on the second floor, the windows being glazed by small panes in the most advanced houses, while the others are stuffed with bundles of rags or closed in with pieces of paper, for which we often receive requests at the beginning of winter. The ground floor serves to stable the cattle, who thus provide a warm atmosphere at the base of the house in the severe winter, a mild basement heating. What we may thus term the biological warmth of winter concentration is shared also by the fowls, who arrive at night in the winter kitchen-living-room, and by this means are persuaded to lay occasionally even throughout that bitter season.

Our idea of the place for a flower garden is just outside the front door and around the house, but these people cannot spare land there, for, if the house is built on land, which can be irrigated, every bit must be used for agriculture, and any spare little plot for a few vegetables. But their appreciation of flowers is seen by the boxes full of gay blossom on roof or balcony, and the place for a "buttonhole," in the absence of our tailor-made provision, is behind the ears, giving a much more saucy effect, especially when so near to sparkling brown eyes. Not only may there be a flower garden on the roof, but it is not uncommon to see a tent pitched there for shade and summer sleeping purposes. Sleep itself is most easily invited in the knee-elbow position, clothes being removed and used to augment the bedding. In spite of this unfavourable position the Ladaki is not guiltless of snoring, but much the reverse! In our civilization the poorest will aim at being tidy outside. Not so the Ladaki. He wears his oldest dress outside, and his best one underneath, reversing the order for special occasions. Roughly sewn patches are applied at any angle; there is no need to attempt invisible mending as we do, for the more patches with the edges over-

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

511 the themselves took a little barley-and-water soup. ...r
574 was there a cup from which we should have cared to drink, ...
our supper consisted of one and a half buns each, which the Memsahib had hastily crammed into a pocket. As soon as it was light enough to see, we crept out of that chamber of death into the crisp freshness of the morning air, leaving our ponies and saddlebags to be sent afterwards, and made our way over the hard snow to the nurse's home, which happened
513 fortunately to be in the same village. Here, then, we roused the family from where they slept, all together in the big kitchen-room. The old grandmother was in the cosy corner, cuddling up a little grandchild, and other members had their bedding on the floor round the room, the head of the house
574 and his wife being in an adjacent chamber. The latter was soon blowing the bellows, and the nurse made a hot native soup for the Doctor Memsahib; and how welcome it was with its tiny wormlike rolls of flour and water in the steaming
764 broth. Later on chupattis and butter-tea were prepared for the family breakfast, which was served about nine o'clock, the women clustering near the big stove, the men warming themselves round a fire of sticks kindled on the floor near by, and the head of the home doing a little spinning as he waited for
572 his meal. In this establishment the old grandmother, a widow, had been assigned separate rooms in the house, so that
428 she could live quite independently if she pleased. It is quite usual when the son of the house marries and has reached years of discretion, for his parents to retire if they wish to do so. Then all the possessions are divided into three parts, the parents retaining one, whilst the other two go to the eldest son. When the parents die, he also gets their share. Finally everything really belongs to the heir, but he is responsible for seeing that the other members of the family have sufficient provision.

264 But before we leave the family group round the fire, let us
565 inquire a little more into the nature of their meals, and some

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XVIII

The Crises of Life

IN every country the crises of life—birth, marriage and death—are associated with ceremonies which are full of interesting customs. In busy England, where time is scarce, the wedding day is full of pleasant incidents, and even the funeral day is made impressive. Here, where time is plentiful, these two functions can be drawn out to last a week or more, but it is necessary to arrange that they shall not fall in those seasons when field work demands the energy of all those members of the household who can help.

Let us follow a Ladaki through life, watching him as his turn comes to be the leading personage in these important ceremonies.

Birth here, as in other countries, imposes a number of taboos, not only on the mother, but also on the father, the chief of these being that neither must go into cultivated fields for a whole month, though the main-roads are not forbidden them. Nor may the mother touch any of the utensils for cooking. Soon after the birth of a child, a near male relative comes to the house and into a pot filled with barley he implants an arrow, which brings much luck to the new arrival throughout life. As in ordinary illness the Ladaki thinks it is dangerous to let the patient fall asleep, so sometimes we meet poor mothers, who, fatigued after the strenuous duty of childbirth, are not allowed to recuperate themselves in slumber. As we write these lines, we have a patient who was made to get up the day after her first-born son had arrived,

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir W. Tibetans 1/1

With such food and drink as has been described the Ladākhīs are one of the hardiest of races. As coolis, for carrying loads, they are admirable—not only the men but the women too. I have had women employed to carry my baggage, according to the custom of the country, who have done twenty-three or twenty-four miles with sixty pounds on their back, and have come in at the end singing cheerfully. Against cold, too, they are very strong. Not that they equal in this respect the Chāmpās, who live at still greater heights, and can hardly bear to be as low down as 11,000 feet. Still the people of Central Ladākh and of Zānskār are very hardy in this respect also; on a frosty night, with nothing but the clothes they go in, they will coil themselves up and sleep comfortably on the bare stony ground. All have a rooted objection to washing. I was told that there was a custom of bathing once a year, but I could never get any satisfactory corroboration of the report. Their clothes, worn next them, are never washed, but are affectionately kept around them until they fall to pieces.

Of the wants rife in a barren country like Ladākh, there are two which (perhaps without, or at all events in addition to, other difficulties) seem to make impossible either any great addition to the population or increase of their comforts. These are want of fuel and want of timber. For fuel the dung of cattle is carefully stored. This is supplemented in some parts by a bush which they pull from the hills that they call *burtse* (Eurotia). This plant is indeed a great resource for travellers in out-of-the-way parts; it is a small low-growing bush, the woody underground stem of which makes a good fuel. Then, in the high valleys, there is a plant like our furze, called *dāma*. On some hill-sides there is the pencil-cedar, a strong-burning wood; and lastly, in certain ravines, there is willow growing wild. All these, however, from their distance, require much labour to collect; they are seldom used by the Ladākhīs in their own houses, but are chiefly got by them for travellers and for the town consumption. The timber-trees are willow and poplar. These are planted either along the watercourses between